

# QURAN FOR YOUNG ADULTS

## PART 1 (Grade 8)

فَإِمَّا يَأْتِيَنَّكُمْ مِّنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ



# The Way to the Qur'an

KHURRAM MURAD \*

## Chapter 1

### A NEW WORLD AWAITS YOU

#### MOMENTOUS JOURNEY

You are about to undertake a momentous journey - a journey that will take you through the endless joys and riches of the words that your Creator and Lord has sent to you and all mankind. As you come to the Qur'an, you will come to a new world - a world of untold treasures of knowledge and wisdom to guide you on the pathways of life, of thought and action; of deep insights to capture your imagination; of radiant light to illumine the deeper reaches of your soul; of profound emotions and glowing warmth to melt your heart and bring tears running down your cheeks. It is the Qur'an, and only the Qur'an, which can lead you on and on to success and glory in this world and the Hereafter.

#### BEYOND HUMAN COMPREHENSION

It is beyond the power of man to comprehend or even to describe the greatness and importance of what the Qur'an holds for him. Yet you must have some idea of what it means to you, to inspire you to immerse the whole of yourself in the Qur'an, in total commitment and dedication, as it demands. The Qur'an is Allah's greatest blessings for you. It is the fulfilment of His promise to Adam and his descendants:

...THERE SHALL COME TO  
YOU GUIDANCE FROM ME

يَأْتِيَنَّكُمْ مِنِّي هُدًى

AND WHOSOEVER  
FOLLOWS MY GUIDANCE

فَمَنْ تَبِعَ هُدَايَ

NO FEAR SHALL BE ON  
THEM,

فَلَا خَوْفٌ عَلَيْهِمْ

NEITHER SHALL THEY  
SORROW

وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

(Holy Qur'an 2:38)

## ONLY WAY TO SUCCESS AND SALVATION

It is the only weapon to help your frail existence as you struggle against the forces of evil and temptation in this world. It is the only light, as you grope in the darkness, with which to find your way to success and salvation. It is your only sanctuary as you are tossed around in the stormy sea of life. It has been brought down by one who is powerful and trustworthy in the heavens - the angel Jibra'il. Its first abode was that pure and sublime heart, the like of which man has never seen - the heart of Prophet Muhammed (peace be upon him). More than anything, it is the only "way" to come nearer and closer to your Creator. It tells you of Him; of His attributes; of how He rules over the cosmos and history; of how He relates Himself to you and how you should relate to Him, to yourself, to your fellow men and to every other existence.

## INDEED - THE WORD OF ALLAH

What you read in the Qur'an is the word of Allah, the Lord of the worlds, which He has conveyed to you in a human language, only because of His infinite Mercy and care and providence for you. This act of Divine mercy is enough to awe and overwhelm you and inspire you to ever greater heights of gratuities, yearnings and endeavours to enter the world of the Qur'an. The majesty of the Qur'an is so overpowering that,

IF WE HAD SENT DOWN  
THIS QUR'AN

لَوْ أَنْزَلْنَاهُ هَذَا الْقُرْآنَ

UPON A MOUNTAIN, YOU  
WOULD HAVE SEEN IT

عَلَى جَبَلٍ لَرَأَيْتَهُ

HUMBLING, SPLIT  
ASUNDER

خَاشِعًا مُتَصَدِّعًا

OUT OF FEAR OF ALLAH.

مِنْ خَشْيَةِ اللَّهِ

(Holy Qur'an 59:21)

Indeed, no treasure is more valuable and precious for you than the Qur'an, as Allah says of His generosity:

O MEN!

يَا أَيُّهَا النَّاسُ

THERE HAS COME TO  
YOU AN EXHORTATION

قَدْ جَاءَ تَكُمْ مَوْعِظَةٌ

FROM YOUR LORD,  
HEALING

مِّن رَّبِّكُمْ وَشِفَاءٌ

FOR WHAT IS IN THE  
HEARTS

لِّمَا فِي الصُّدُورِ

AND A GUIDANCE,  
AND A MERCY  
FOR BELIEVERS.

وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

(Holy Qur'an 10:57)

SAY: IN (THIS) BOUNTY  
OF ALLAH AND  
IN HIS MERCY

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ

IN IT LET THEM REJOICE.

فَبِذَلِكَ فَلْيَفْرَحُوا

IT IS BETTER THAN  
WHATEVER THEY AMASS.

هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

(Holy Qur'an 10:58)

## HIS MERCY, BLESSINGS & GENEROSITY

Rejoice you must, in the mercy and blessing and generosity of Allah. But the Qur'an opens its doors only to those who knock with a depth of yearning, sincerity of purpose and exclusiveness of attention that befits its importance and majesty. And only those are allowed to gather its treasures, while they walk through it, who are prepared to abandon themselves completely to its Guidance and do their utmost to absorb it. What a tragic misfortune it would be if you came to the Qur'an and went away-empty handed – soul untouched, heart unmoved, life unchanged - "they went out as they came in". You may recite its words and turn its pages endlessly and laboriously, yet fail to make an encounter with it that enriches and transforms your whole person. The Qur'an's blessings are limitless, but the measure of your fill depends entirely upon the capacity and the suitability of the receptacle you bring to it. Nine months spent in the womb of your mother have

transformed a drop of water into "you" - hearing, seeing and thinking. Can you imagine what a lifetime spent with the Qur'an - seeking, hearing, seeing, thinking, and striving - can do for you? It can make you into an entirely new "being" - before whom even angels will feel proud to kneel. So, at the very outset, make yourself more deeply aware of what the Qur'an means to you, and, what it demands of you; and make a solemn determination to recite the Qur'an in an appropriate manner, so that you may be counted among:

THOSE WHOM WE HAVE GIVEN THE BOOK,      الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ

THEY RECITE IT AS IT OUGHT TO BE RECITED;      يَتْلُونَهُ حَقَّ تِلَاوَتِهِ

(IT IS ONLY) THEY WHO BELIEVE IN IT.      أُولَئِكَ يُؤْمِنُونَ بِهِ

(Holy Qur'an 2:121)

## TILAWAH OR RECITATION

Tilawah or recitation is an act in which your whole person - soul, heart, mind, tongue and body - should participate. To recite the Qur'an thus, as it deserves to be recited, is not a light task; but nor is it difficult or impossible. Otherwise the Qur'an could not have been meant for a layman like you; nor could it be the mercy and the guidance that it surely is. But it does entail many a travail of heart and mind, soul and intellect, spirit and body; and requires that certain conditions be observed and obligations be fulfilled - some inwardly, some outwardly. You should know them all now before you enter the glorious world of the Qur'an.

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**Class Notes:**

Class Notes:

## *Chapter 2*

### **BASIC PREREQUISITES**

#### **ATTITUDES OF HEART AND MIND**

There are certain basic attitudes of heart and mind, to be integrated deeply in the conscious soul and in action, which constitute the necessary prerequisites to any fruitful study of the Qur'an.

##### **1. Firm Faith and Conviction**

Come to the Qur'an with a deep and firm faith and conviction that it is the revealed word of Allah. Such is the charm of the Qur'an that even if a man takes it up and starts reading it as he would an ordinary book, he would still benefit from it, provided he reads it with an open mind. But this is the Book of Allah; and you should always remain conscious that each word that you are reading has been sent for you by Allah. This constant awareness is vital to develop the right attitudes and strong determination required to reach the heart of the Qur'an and assimilate its meaning. Think of His majesty and glory and power, and you will feel the awe and devotion and a longing for His words. This is why the Qur'an reminds you of this important truth at the beginning of most surahs and frequently in between.

##### **2. Purpose of Recitation**

Recite the Qur'an with no other purpose than to come nearer to your Lord and seek His guidance and good pleasure. You should seek guidance from the Qur'an, for your total life, and only from the Qur'an. It is the word of Allah; and it requires as much exclusiveness as He does. One who desires worldly ends from the Qur'an may get them, but he shall surely lose a whole ocean that could have filled his cup. One who has the Qur'an with him and yet goes to other sources for guidance, is surely running after mirages.

##### **3. Accept Truth, Knowledge and Guidance**

Accept, without the slightest doubt or skepticism, every piece of truth, knowledge and guidance that the Qur'an conveys to you. You have every right to enquire, reflect and understand what it contains; but what you cannot fully comprehend is not necessarily unreasonable. You have a right to reject that it is the word of Allah; but once you have accepted it as His, you have no basis whatsoever to doubt even a single word of it. There must be a total surrender and abandonment to the Qur'an. Your own opinion, beliefs, notions, whims and caprices should not be allowed to override any part of it.

##### **4. Readiness to Change Attitudes and Behavior**

Have the determination and readiness to change and mold your attitudes and behavior - inward and outward - in accordance with the teachings you come across in the Qur'an. Unless you are



prepared and begin to act, mere intellectual exercises will never bring you anywhere near the real treasures of the Qur'an.

#### 5. Seek Refuge with Allah

Remain aware that, as you embark upon reciting the Qur'an, the possibilities and the potentials of your advancement are so great that Satan will, on this occasion, make greater efforts to deprive you of the fruits of your labor. He may pollute your intention; make you remain unmindful of its meaning and message; create doubts in your mind; create barriers between your soul and the words of Allah; or tempt you away from obeying the Qur'an. It is with the full consciousness of these perils and dangers that your tongue should, in obedience to the Qur'an, say: "A'uzubillahi ...."

WHEN YOU RECITE THE  
QUR'AN

فَإِذَا قَرَأْتَ الْقُرْآنَ

SEEK REFUGE WITH  
ALLAH

فَاَسْتَعِذْ بِاللَّهِ

FROM SATAN, THE  
REJECTED

مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿١٠﴾

(Holy Qur'an 16:98)

#### 6. Allah's Infinite Mercy

Realize that, just as it has been Allah's infinite mercy that has brought His words to you in the Qur'an, so it can be only His mercy that can lead you to the full rewards of its reading. Your desire and effort are the necessary means; but His will and support are the only guarantees. So approach the Qur'an with humility, with a sense of utter dependence upon Him, with trust in Him and with supplication and devotion to Him at every step.

#### 7. Constant Praise & Gratitude

Make yourself constantly pulsate with intense praise and gratitude to your Lord for having blessed you with His greatest gift - the Qur'an, and for having guided you to its reading and study. It is but natural for your heart to beat with joy and murmur:

THANKFUL PRAISE BE TO  
ALLAH,  
WHO HAS GUIDED US TO  
THIS;  
(OTHERWISE) NEVER  
COULD WE HAVE FOUND  
GUIDANCE,

الْحَمْدُ لِلَّهِ  
الَّذِي هَدَانَا لِهَٰذَا  
وَمَا كُنَّا لِنَهْتَدِيَ

HAD ALLAH NOT GUIDED US.      لَوْلَا اَنْ هَدَانَا اللّٰهُ ؕ

(Holy Qur'an 7:43)

The more you are grateful, the more Allah will give you from the riches of the Qur'an. In this spirit of dependence, trust, praise and gratitude, let your heart and tongue, in mutual harmony, begin the recitation: *"In the name of Allah, Most Gracious, Most Merciful"* - the verse which appears at the head of all but one of the 114 Surahs of the Qur'an. And also pray:

OUR LORD! LET NOT OUR  
HEARTS SWERVE (FROM  
THE TRUTH)

رَبَّنَا لَا تُزِغْ قُلُوبَنَا

AFTER YOU HAVE GUID-  
ED US;

بَعْدَ اِذْ هَدَيْتَنَا

AND BESTOW UPON US

وَهَبْ لَنَا

YOUR GRACE

مِنْ لَّدُنْكَ رَحْمَةً

INDEED YOU ALONE ARE  
THE BESTOWER.

اِنَّكَ اَنْتَ الْوَهَّابُ

(Holy Qur'an 3:8)

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**Class Notes:**

**Class Notes:**

## Chapter 3

### PRESENCE OF HEART

#### "HEART" WITH YOU

Before starting to recite the Qur'an, you should ensure that so long as you are with the Qur'an, your "Heart" remains with you; not merely a piece of flesh, but the center of all your attention, remembrance, emotions, aspirations and activities; or, your whole inner "person". Only then will you have the capability to receive the great gifts of Allah and respond with humble devotion. The seven prerequisites discussed earlier lay the foundations for the communion of the Qur'an with your heart. In addition to these, the observance of a few more rules will greatly increase the intensity and quality of this presence of heart.

##### a) In the Presence of Allah

HE IS WITH YOU

وَهُوَ مَعَكُمْ

WHEREVER YOU ARE

أَيْنَ مَا كُنْتُمْ

(Holy Qur'an 57:4)

Always keep yourself alive to the reality that, while you are reciting the Qur'an, you are in the very presence of Him who has sent these words to you.

WE ARE NEARER TO HIM

وَنَحْنُ أَقْرَبُ إِلَيْهِ

THAN HIS JUGULAR VEIN.

مِنْ حَبْلِ الْوَرِيدِ ۝

(Holy Qur'an 50:16)

REMEMBER ME

فَاذْكُرُونِي

AND I WILL REMEMBER  
YOU.

أَذْكُرْكُمْ

(Holy Qur'an 2:152)

WHATEVER PORTION  
YOU MAY BE RECITING  
FROM

وَمَا تَتْلُوا مِنْهُ مِنْ

THE QUR'AN, AND  
WHATEVER DEED

قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ

YOU MAY BE DOING,

عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ

WE ARE WITNESSES  
THEREOF WHEN YOU ARE  
DEEPLY ENGROSSED  
THEREIN.

شُهُودًا إِذْ تُفِيضُونَ فِيهِ

(Holy Qur'an 10:61)

You may not see Him, but He is certainly seeing you.

b) Listening to the Qur'an from Allah Himself

Feel, as a part of your effort to "remain" in the presence of Allah, as if you are listening to the Qur'an from Allah Himself. Al-Ghazali tells, in the Ihya, of a person who could move nearer to the Qur'an and could taste more of its sweetness by feeling that; first, as if he was listening to it from the Prophet (peace be upon him); then, as if from the angel Jibra'il; and lastly, as if from Allah Himself.

c) Direct Addressee of the Qur'an

Consider that you, individually and personally, are the direct addressee of the Qur'an. Though the Qur'an has been received by you indirectly through persons, time and space, but let all these intermediaries recede and disappear for some moments and allow yourself to receive the Qur'an as if it is talking directly to you, penetrating your heart and intellect. The very thought of such direct reception will keep your heart seized by what you are reading.

d) Posture Reflect Inner Submission

Make your outward posture reflect your inner awe, respect, devotion and submission for the words of your Lord. There is a deep connection between the outward and the inward of a man. The "presence" of the body will keep the "Heart" present. There should be a difference in your posture while reading the Qur'an in comparison to an ordinary book.

#### e) Purify Yourself

Purify yourself as much as you can. You know that only the "pure" are entitled even to touch the Qur'an. You know that your body, dress and place should be clean. You also know about the purity of intention. But you should also realize that the purity of heart and body from sins is equally important. No one can be completely free from sins; but try to avoid as much as you can. And if you happen to commit some, try to turn to Allah in repentance and ask for His forgiveness, as soon as you can. Also take care that, while reading the Qur'an, you are not eating *haraam*, wearing *haraam*, living in *haraam* (obtained through means not permitted by Allah). The purer you are, the more your heart will remain with you, and the more it will open itself to the Qur'an.

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#### **Class Notes:**

**Class Notes:**

## Chapter 4

### UNDERSTANDING AND REFLECTING

It is vital that you should understand what Allah is saying to you and reflect over it as much as you can. If you read the Qur'an without understanding, you may derive some reward because of your sense of devotion and your desire to read this Book. But this would not, in the least, fulfil the purpose for which it has been revealed. It has come to vitalise you, mould you and lead you to a new life and existence. It is not merely a source of blessing, a sacred ritual, a revered relic or a holy magic. The Qur'an is full of exhortations asking you as to why you "hear not", "see not", "think not", "use not reason", "ponder not". It says that,

WHEN THEY ARE  
REMINDED OF THE  
VERSES

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ

OF THEIR LORD, THEY  
FALL NOT

كَرْبِهِمْ لَمْ يَخِرُّوا

DEAF AND BLIND  
THEREAT

عَلَيْهَا صُمًّا وَعُمْيَانًا ۝

(Holy Qur'an 25:73)

DO THEY NOT PONDER  
OVER THE QUR'AN,

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ

OR ARE THERE LOCKS ON  
THE HEARTS.

أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ۝

(Holy Qur'an 47:24)

You will find elsewhere better guidance on how to understand and ponder over the Qur'an, but there are certain important principles you should keep in mind.

1. Understand and reflect over the Qur'an as if it was being revealed today, as each word of it is as living and relevant today as it was when it was first revealed. In this light, you should try to relate and apply it to your own life, concerns, experiences and levels of knowledge and technology. Do not consider any verse of the Qur'an as merely a thing of the past.
2. Read the whole of the Qur'an, from beginning to end, with the help of a translation. This will give you an overall idea of the Book, its style and message.



3. Initially, read only short but good commentaries and do not delve in long and detailed *tafsirs*.
4. Try to learn at least as much Arabic as will enable you to understand the meaning of the Qur'an without the help of a translation. It may seem an arduous task, but I have known semi-illiterate persons accomplish this within a few months, once they took to it seriously and devotedly.
5. Ponder and think deeply over the various parts of what you read. This requires reciting a particular verse or portion thereof slowly (with *tarr'teel*) or even repeatedly. The more you think and reflect, you will have a greater share of its rich and unlimited meanings. It is in this sense that Ibn 'Umar spent eight years on Surah al- Baqarah alone. The Prophet (peace be upon him) and many others used to spend whole nights repeating just one verse.

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**Class Notes:**

## Chapter 5

### INNER PARTICIPATION

The Qur'an was first sent down to the heart or the inner person of the Prophet (peace be upon him). You will therefore reap its full joys only when you are able to involve your inner self in your recitation. This will not prove difficult if you are mindful that you are reading the words of Allah, in His presence, and if you understand and reflect over what you read. Such a state of involvement may be achieved and intensified in certain other ways too.

#### 1. Receiving the Qur'an with your Hearts

Always keep reminding yourself of what the Qur'an itself tells of those who receive it with their hearts, and how the Prophet (peace be upon him), his companions and others used to involve themselves in it.

AND WHEN THEY HEAR  
WHAT HAS BEEN SENT  
DOWN TO THE MESSENGER,

وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ

YOU SEE THEIR EYES  
OVERFLOW WITH TEARS

تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ

BECAUSE OF WHAT THEY  
RECOGNISE OF TRUTH.

وَمِمَّا عَرَفُوا مِنَ الْحَقِّ

THEY CRY, OUR LORD! WE  
BELIEVE;

يَقُولُونَ رَبَّنَا آمَنَّا

SO YOU DO WRITE US DOWN  
AMONG THE WITNESSES (TO  
THE TRUTH).

فَاَكْتُبْنَا مَعَ الشَّاهِدِينَ ۝

(Holy Qur'an 5:86)

#### 2. Consider Personally

You have already prepared yourself to receive the Qur'an as being addressed to you from Allah, and as being fully relevant to your times. Now consider that the message in each verse is meant for you personally, whether it be a norm or value, a statement or piece of knowledge, a promise or a warning, a command or a prohibition.

### 3. Sincere Response

Your heart should then come alive and respond to the various notes and themes that are stuck in it by different verses. Make it pass through the various stages of adoration and praise, awe and wonder, hope and despair, assurance and anxiety, love and fear, happiness and sorrow, devotion and submission.

### 4. Sincere Expression

These states of heart should find expression through your tongue. That is how the Prophet (peace be upon him) used to recite the Qur'an in his night prayers. He used to say *Subhanallah* after verses telling of the majesty and glory of Allah, and *Alhamdulillah* after verses describing His bounties and graces. He sought forgiveness and refuge with Allah and asked for His favors and bounties after verses containing corresponding themes.

### 5. Sincere Involvement

The heart should also overflow through the eyes to express its involvement. Often the Prophet (peace be upon him), his companions and others, who had a real encounter with the Qur'an, would weep when they recited it. You may even make yourself cry, if you think of the heavy responsibilities, the warnings and the joys that the Qur'an brings to you.

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**Class Notes:**

## Chapter 6

### LIVING BY THE QUR'AN

The whole purpose of the Qur'an is to guide you and to change you by bringing you into submission to Allah. As you read it, also try to live by what it invites you to. If it does not have any impact upon your actions and if you do not observe what it enjoins and avoid what it prohibits, then you are not getting anywhere nearer the Qur'an. In fact, one who reads the Qur'an and does not try to act upon it may be more likely to be cursed and punished by Allah. The Prophet (peace be upon him) said: *"Many of hypocrites in my Ummah will be from among the reciters"* (Ahmad); and *"He is not a believer in the Qur'an who makes halaal (permissible) what it has made haraam (prohibited)"* (Tirmidhi). It is narrated that, companions like 'Uthman and 'Abdullah ibn Mas'ud, once they learnt ten verses from the Prophet (peace be upon him), did not move further unless they had "learnt" it fully - both in understanding and in action; that is how they sometimes spent years in learning only one surah. If you sincerely and determinedly start changing your life according to the Qur'an, Allah will certainly help you and make the path easy for you.

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**Class Notes:**

## Chapter 7

### RECITATION

There are a few additional obligations regarding the recitation of the Qur'an which you should keep in mind.

1. Daily Reading
2. Memorize
3. Recite the Qur'an in Prayer
4. Melodious Voice

Read the Qur'an every day; in fact do not consider a day complete without it. It is better to read regularly, even if it be a small portion, than to read large sections, but only occasionally. Memorize as much of the Qur'an as you can. You can start with small surahs and short passages, and then move on to longer portions. Read as much of the Qur'an in prayers as you can, specially, during the night, after the 'Isha', before the Fajr and in the Fajr, as nothing is more effective in making you attuned to the Qur'an and ensuring you absorb it than reading it in the night or in the morning. Read the Qur'an in a good voice, as we have been told: *"Beautify the Qur'an with your voices"*; but also remember that 'the one whose voice reflects the fear of Allah is the one who reads the Qur'an well.'

#### 5. Read with Concentration and Understanding

Do not read hastily without proper concentration and understanding. The Prophet (peace be upon him) told Ibn 'Umar not to finish reading the Qur'an in less than a week, and also said that one who finished it in less than three days did not understand any of it. One companion said that he preferred to read a short surah like al-Qare'ah with proper understanding than to hastily finish long ones like al-Baqarah and Al- 'Imran.

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**Class Notes:**

**Class Notes:**

## Chapter 8

### THE LIFE OF THE PROPHET

To absorb the Qur'an, you must move as close as you can to the Prophet (peace be upon him) who received it first from Allah. His whole life is a "living Qur'an". If you want to 'read' the Qur'an in action, observe the Prophet in his deeds, as Saiyyedah 'A'isha said: "his conduct was nothing but the Qur'an." To move closer to the Prophet, you should read his sayings (ahadith) and his life (Sirah) as much as you can.

Let us, in conclusion, pray to Allah to enable us to recite the Qur'an as it ought to be recited and not to make us like those:

... TO WHOM THE BOOK  
WAS GIVEN

كَالَّذِينَ أُوتُوا الْكِتَابَ

BEFORE, BUT WITH THE  
LAPSE

مِنْ قَبْلُ فَطَالَ عَلَيْهِمْ

OF TIME, THEIR HEARTS  
BECAME HARD.

الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ

(Holy Qur'an 57:16)

or;

... WHO WERE GIVEN THE  
BURDEN OF THE TORAH,

الَّذِينَ حُمِّلُوا التَّوْرَةَ

THEN THEY DID NOT  
CARRY IT,

ثُمَّ لَمْ يَحْمِلُوهَا

THEY ARE LIKE A  
DONKEY

كَمَثَلِ الْإِمْارِ

CARRYING BOOKS.

يَحْمِلُ أَثْقَالًا

(Holy Qur'an 62:5)

AND TO MAKE US LIKE THOSE WHO:

... WHEN ALLAH IS MENTIONED, THEIR HEARTS  
QUAKE, إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ

AND WHEN HIS VERSES  
ARE RECITED TO THEM, وَإِذَا تُلِيَتْ عَلَيْهِمْ

IT INCREASES THEM IN  
FAITH. أَيْتُهُ زَادَتْهُمْ إِيمَانًا

(Holy Qur'an 8:2)

WHEREAT SHIVER THE  
SKINS OF THOSE تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ

WHO FEAR THEIR LORD;  
THEN THEIR SKINS يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ

AND HEARTS SOFTEN TO  
THE REMEMBRANCE OF ALLAH وَفَلَوْا بِهِمْ إِلَى ذِكْرِ اللَّهِ

(Holy Qur'an 39:23)

WHEN IT IS RECITED TO  
THEM, إِذَا يُتْلَى عَلَيْهِمْ

THEY FALL DOWN UPON  
THEIR FACES, PRO- يَخْرُونَ لِلْأَذْقَانِ سُجَّدًا ۝

(Holy Qur'an 17:107)

AND THEY SAY: GLORY  
BE TO OUR LORD! وَيَقُولُونَ سُبْحَانَ رَبِّنَا

OUR LORD'S PROMISE IS  
FULFILLED. إِنَّ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا

(Holy Qur'an 17:108)



AND THEY FALL DOWN  
UPON THEIR FACES,  
WEeping

وَيَخِرُّونَ لِلْأَذْقَانِ

AND IT INCREASES  
THEM IN HUMILITY.

يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾

(Holy Qur'an 17:109)

AND DO NOT MAKE US LIKE THOSE:

About whom the Prophet (peace be upon him) will, on the Day of Judgement, complain,

O MY LORD! THESE MY  
PEOPLE

يَرْبِّ إِنَّ قَوْمِي

HAVE ABANDONED  
THE QUR'AN

اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾

(Holy Qur'an 25:30)

Our Lord! Enable us to imbibe the meaning of the Qur'an and guide us to and lead us along the straight path.

### WHAT OTHERS SAY ABOUT THE HOLY QUR'AN . . .

A GUIDELINE YOU OWE IT TO YOURSELF to have first-hand knowledge of a Book so highly praised by non-Muslims and a life guideline of a thousand-million people today.

#### SOUND OF MUSIC

"Whenever I hear the Qur'an chanted, it is as though I am listening to music. Underneath the flowing melody there is sounding all the time the incessant beat of a drum. It is like the beating of my heart."

A.J. ARBERRY

(A Christian Englishman who translated the Holy Quran.)

#### A MIRACLE INDEED

". . . A Book which is a Poem, a Code of Laws, a Book of Common Prayer and Bible all in one; and is revered to this day by a sixth of the whole human race as a miracle of purity, of style, of wisdom and of truth. It is the one miracle claimed by Mohammed, his standing miracle, he called it and a miracle indeed it is."

Rev. R. BOSWORTH-SMITH

JUST ONE OUT OF OVER 6 600 VERSES.

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ  
كَانَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ  
شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

(Holy Qur'an 21:30)

Do not the Unbelievers see that the Heavens and the Earth were joined together (As one unit of Creation), before we clove them Asunder? And we made from Water every living thing. Will they not then believe?

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**Class Notes:**

**Class Notes:**

## Chapter 9

### The beginning of Revelation of Words' of Allah SWT

#### Knowledge Highlighted

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of God, the Lord of Grace, the Ever Merciful.*

*Read in the name of your Lord who has created*  
(1)

*— created man out of a germ- cell. (2)*

*Read — for your Lord is the most Bountiful One,*  
(3)

*who has taught the use of the pen, (4)*

*taught man what he did not know. (5)*

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾

أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾

الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

*Reference: In the shade of Quran by Sayyid Qutb.*

#### The First Revelation:

It is universally agreed that the opening of this sūrah was the first Qur'ānic revelation. The accounts stating that other verses were revealed first are not authentic. Imām Ahmad transmits the following ḥadīth on the authority of `Ā'ishah, the Prophet's wife: The first aspect of revelation to God's Messenger was that his dreams come true. Whatever vision he might have in his sleep would occur exactly as he had seen. Then, he began to enjoy seclusion. He used to retreat alone into the cave of Ḥirā' where he would spend several days in devotion before going back to his family. He used to take some food with him, and when he came back, he would take a fresh supply for another period. He continued to do so until he received the truth while in the cave of Ḥirā'. The angel came to him and said, 'Read.' He replied, 'I am not a reader.' The Prophet says, 'He held me and pressed hard until I was exhausted, then he released me and said, 'Read,' and I replied, 'I am not a reader.' o, he held me and pressed me hard a second time until I was exhausted, then he released me and said, 'Read.' I replied, 'I am not a reader.' He then held me and pressed me hard for the third time. Then he said, 'Read in the name of your Lord who has created — created man out of a germ-cell.

Read — for your Lord is the most Bountiful One, who has taught the use of the pen, taught man what he did not know.’ The Prophet returned home to Khadījah trembling and said, ‘Wrap me! Wrap me!’ They wrapped him and his fear subsided. He turned to Khadījah and exclaimed, ‘What has happened to me?’ and related to her what had happened and said, ‘I fear for myself.’ And Khadījah replied, ‘Fear not, be calm and relax. God will not let you suffer any humiliation, because you are kind to your relatives, you speak the truth, you assist anyone in need, you are hospitable to your guests and you help in every just cause.’ Then she took him to Waraqah ibn Nawfal, her paternal cousin who was a Christian convert and a scholar with a good knowledge of Arabic, Hebrew and the Bible. He had lost his eyesight and had grown very old. Khadījah said to Waraqah, ‘Cousin, would you like to hear what your nephew has to say?’ Waraqah said, ‘Well, nephew, what have you seen?’ The Prophet related to him what he had seen. When he finished, Waraqah said, ‘It is the same revelation as was sent down to Moses. I wish I was a young man so that I might be alive when your people turn you away from this city.’ The Prophet exclaimed, ‘Would they turn me away?’ Waraqah answered ‘Yes! No man has ever preached a message like yours but was met with enmity. If I live till that day, I will certainly give you all my support.’ But Waraqah died soon after that... This ḥadīth is related by al-Bukhārī and Muslim in both of the most authentic books of the Prophet’s traditions.

A Momentous Event we must reflect for a while upon this event. We have all read it many times in books; either those of the Prophet’s biography or those explaining the meaning of the Qur’ān. But we either read it casually or give it little thought and go on with our reading. Yet this is an event which has immense significance. It is an event which has an important bearing on the life of humanity; but much as we try today to perceive its great value, many of its aspects remain beyond our perception. It is no exaggeration to describe this event as the greatest in the long history of human existence. The true nature of this event is that God, the Great, the Compeller, the Almighty, the Supreme, the Sovereign of the whole universe, out of His benevolence, has turned to that creation of His which is called man, and which takes its abode in a hardly visible corner of the universe, the name of which is the earth. He has honored this species of His creation by choosing one of its number to be the (28 Ibn Hishām, *Al-Sīrah al-Nabawīyyah*, Dār al-Qalam, Beirut, Vol. 1, n.d., pp. 252-3.) recipient of His divine light and the guardian of His wisdom. This is something infinitely great. Some aspects of its greatness become apparent when man tries, as best as he can, to perceive the essential qualities of God: absolute power, freedom from all limitations and everlastingness; and when he reflects, in comparison, on the basic qualities of God’s servants who are subject to certain limitations of power and life duration. One may then perceive the significance of this divine care for man. He may realize the sweetness of this feeling and manifest his appreciation with thanksgiving, prayer and devotion. He feels that the whole universe shares in the general happiness spread by the revelation of divine words to man in his obscure corner of the universe. What is the significance of this event? With reference to God, it signifies that He is the source of all great bounties and unfailing compassion. He is the Benevolent, the Loving, who bestows His mercy and benefactions for no reason except that benevolence is one of His divine attributes. As for man, this event signifies that God has bestowed on him an honour the greatness of which he can hardly ever appreciate and for which he can never show enough gratitude, not even if he spends all his life in devotion and prostration. This honor is that God has taken notice and care of him, established contact with him and chosen one of the human race as His Messenger to reveal to him His words; that the earth, man’s abode, has become the recipient of these divine words, which the whole universe echoes with submission and devotion. This great event began to

bear on the life of humanity as a whole right from the first moment. It marked a change in the course of history, following the change it brought about in the course followed by human conscience. It specified the source man should look up to in order to derive his ideals, values and criteria. The source is heaven and divine revelations, not this world and man's own desires. When this great event took place, the people who recognized its true nature and adapted their lives accordingly enjoyed God's protection and manifest care. They looked up to Him directly for guidance in all their affairs, large and small. They lived and moved under His supervision. They expected that He would guide them along the road, step by step, stopping them from error and leading them to the right way. Every night they expected to receive some divine revelation concerning what they had on their minds, providing solutions for their problems and saying to them, 'Do this and leave that.' The period which followed the event was certainly remarkable: 23 years of direct contact between the human race and Supreme Society. The true nature of this cannot be recognized except by those who lived during this period and experienced it: witnessed its start and end, relished the sweet flavor of that contact and felt the divine hand guiding them along the road. The distance which separates us from that reality is too great to be defined by any measure of length this world has known. It is a distance in the world of conscience incomparable to any distance in the material world, not even when we think of the gaps separating stars and galaxies. It is a gap that separates the earth and heaven; a gap between human desires and Divine revelation as sources from which concepts and values are derived; a gap between ignorance and Islam, the human and the divine. The people who lived at the time were fully aware of its uniqueness, recognized its special place in history and felt a huge loss when the Prophet passed away to be in God's company. This marked the end of that unique period. Anas related that Abū Bakr said to 'Umar after the Prophet had passed away: 'Let us go to visit Umm Ayman as the Prophet used to do.'<sup>29</sup> When they went to her she burst into tears. They said, 'What are you crying for? Don't you realize that God's company is far better for the Prophet?' She replied, 'That is true, I am sure. I am only crying because revelation has ceased with his death.' This made tears spring to their eyes and the three of them cried together. [Related by Muslim.] The impact of that period has been in evidence in the life of humanity ever since its beginning up to this moment, and it will remain in evidence until the day when God inherits the earth and all that walks on it. Man was reborn when he started to derive his values from heaven rather than earth and his laws from divine revelation instead of his own desires. The course of history underwent a change the like of which has never been experienced before or since. That event, the commencement of revelation, was the point at which the roads crossed. Clear and permanent guidelines were established which cannot be changed by the passage of time or effaced by events. Human conscience developed a concept of existence, and human life and its values became unsurpassed in comprehensiveness, clarity and purity of all worldly considerations. The foundations of this divine code were firmly established in the world and its various aspects and essential standards were made clear, 'so that anyone who was destined to perish might perish in clear evidence of the truth and anyone destined to live might live in clear evidence of the truth.' (8: 42) There would no longer be any excuse of lack of clarity. Error and deviation would be upheld deliberately, in the face of clear guidance. The beginning of revelation was a unique event at a unique moment marking the end of one era and the start of another. It was the demarcation line in the history of mankind, not merely in the history of a certain nation or a particular generation. It was recorded by the universe and echoed in all its corners. It was also recorded in man's conscience which today needs to be guided by what God has revealed and never lose sight of it. Man needs to remember that this event was a rebirth of humanity which can take place only once in history. It is self-evident that the rest of the sūrah was not revealed at

the same time as its opening but at a later date. It refers to a certain situation and later events in the Prophet's life, after he was instructed to convey his message and offer his worship in public, and after he was met with opposition by the unbelievers. These two factors make the sūrah one perfectly harmonious unit. Read in the name of your Lord who has created — created man out of a germ-cell. Read — for your Lord is the most Bountiful One, who has taught the use of the pen, taught man what he did not know. (Verses 1-5) This is the first sūrah of the Qur'ān, so it starts with the name of God. It instructs God's Messenger right at the very first moment of his blessed contact with the Supreme society and before taking his very first step along the way of the message he was chosen to deliver, to read in the name of God, 'Read in the name of your Lord.' The first attribute of God's it mentions is that of creation and initiation: your Lord who has created.' Then it speaks in particular of the creation of man and his origin: 'created man out of a germ-cell.' He is created from a dried drop of blood which is implanted in the womb: a humble and unsophisticated substance. This reflects the grace and mercy of the Creator as much as it reflects His power. It is out of His grace that He has elevated this germ-cell to the rank of man who can be taught and who can learn: 'Read! For your Lord is the most Bountiful One, who has taught the use of the pen, taught man what he did not know.' The gulf between the origin and the outcome is very wide indeed. But God is limitless in His ability and generosity; hence this extremely wonderful change. Here also emerges the fact of man's teaching by the Creator. The pen has always been the most widespread means of learning and it has always had the most far reaching impact on man's life. This fact was not as clear at the time of revelation as it is now. But God knows the value of the pen; hence, this reference to the pen at the beginning of this His final message to humanity, in the first sūrah of the Qur'ān. Yet God's Messenger charged with the delivery of this message could not write. Had the Qur'ān been his own composition, he would not have stressed this fact at the first moment. But the Qur'ān is a message God has revealed. The sūrah then states the source of learning, which is God. From Him man receives all his knowledge, past, present and future. From Him man learns any secret revealed to him about this universe, life and himself. This single paragraph revealed at the very first moment of the Islamic message states the comprehensive basis of faith and its concepts. Everything starts, works and moves in His name. He is the One who creates, originates and teaches. Whatever man learns and whatever experience and knowledge he acquires come originally from God. He has taught man what he did not know. The Prophet recognized this basic Qur'ānic fact. It governed his feelings, teachings and practices for the rest of his life because it is the principal fact of faith. Imām Ibn Qayyim al-Jawziyyah summarizes the Prophet's teaching concerning remembrance of God: The Prophet was the most perfect man with regard to his remembrance of God. Indeed whatever he spoke was in the line of such remembrance. His commands, prohibitions, legislation, what he taught about the Lord and His attributes, judgements, actions, promises and threats were all part of this remembrance. He was conscious of God at all times and in every state. His praise of God was part of his very nature as if he praised Him with every breath. Indeed he praised Him as he stood up, sat or reclined and when walking, riding, moving, at home or travelling.

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## **Class Notes:**

**Class Notes:**



## Chapter 10

# Surah Fatiha

Muslim recorded that Abu Hurayrah said that the Prophet said,

«" مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأَ فِيهَا بِأَمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ - ثَلَاثًا - غَيْرُ تَمَامٍ "»

(Whoever performs any prayer in which he did not read Umm Al-Qur'an, then his prayer is incomplete.) He said it thrice.

Abu Hurayrah was asked, " When we stand behind the Imam" He said, "Read it to yourself, for I heard the Messenger of Allah say,

فَقِيلَ لِأَبِي هُرَيْرَةَ إِنَّا نَكُونُ وَرَاءَ الْإِمَامِ . فَقَالَ اقْرَأْ بِهَا فِي نَفْسِكَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "

« قَالَ اللَّهُ تَعَالَى قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ وَلِعَبْدِي مَا سَأَلَ فَإِذَا قَالَ الْعَبْدُ :

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾، قَالَ اللَّهُ: حَمَدِي عَبْدِي وَإِذَا قَالَ:

﴿الرَّحْمَنُ الرَّحِيمُ﴾، قَالَ اللَّهُ تَعَالَى أَنْتَى عَبْدِي . وَإِذَا قَالَ:

﴿مَلِكِ يَوْمِ الدِّينِ﴾، قَالَ اللَّهُ: مَجْدَنِي عَبْدِي وَقَالَ مَرَّةً: فَوَضَّ إِلَيَّ عَبْدِي فَإِذَا قَالَ:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾، قَالَ: هَذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ:

﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ - صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾، قَالَ اللَّهُ: هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ»

(Allah, the Exalted, said, 'I have divided the prayer (Al-Fatihah) into two halves between Myself and My servant, and My servant shall have what he asks for.' If he says,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1. In the Name of Allah, the Most Gracious, the Most Merciful.)

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

(2. All praise and thanks be to Allah, the Lord of existence.)

Allah says, 'My servant has praised Me.' When the servant says,

﴿الرَّحْمَنِ الرَّحِيمِ﴾

(3. The Most Gracious, the Most Merciful.)

Allah says, 'My servant has glorified Me.' When he says,

﴿مَلِكِ يَوْمِ الدِّينِ﴾

(4. The Owner of the Day of Recompense.) Allah says, 'My servant has glorified Me,' or 'My servant has related all matters to Me.' When he says,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

(5. You (alone) we worship, and You (alone) we ask for help.) Allah says, 'This is between Me and My servant, and My servant shall acquire what he sought.' When he says,

﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ - صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ  
وَلَا الضَّالِّينَ﴾

(6. Guide us to the straight path.)

(7. The way of those on whom You have granted Your grace, not (the way) of those who earned Your anger, nor of those who went astray), Allah says, 'This is for My servant, and My servant shall acquire what he asked for.'."

These are the words of An-Nasa'i, while both Muslim and An-Nasa'i collected the following wording, "A half of it is for Me and a half for My servant, and My servant shall acquire what he asked for."

### Explaining this Hadith

The last Hadith used the word ›Salah‹ 'prayer' in reference to reciting the Qur'an, (Al-Fatihah in this case) just as Allah said in another Ayah,

﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾

(And offer your Salah (prayer) neither aloud nor in a low voice, but follow a way between.) meaning, with your recitation of the Qur'an, as the Sahih related from Ibn 'Abbas. Also, in the last Hadith, Allah said, "I have divided the prayer between Myself and My servant into two halves, a half for Me and a half for My servant. My servant shall have what he asked for." Allah next explained the division that involves reciting Al-Fatihah, demonstrating the importance of reciting the Qur'an during the prayer, which is one of the prayer's greatest pillars. Hence, the word 'prayer' was used here although only a part of it was actually being referred to, that is, reciting the Qur'an. Similarly, the word 'recite' was used where prayer is meant, as demonstrated by Allah's statement,

﴿وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا﴾

(And recite the Qur'an in the early dawn. Verily, the recitation of the Qur'an in the early dawn is ever witnessed.) in reference to the Fajr prayer. The Two Sahihs recorded that the angels of the night and the day attend this prayer.

### Reciting Al-Fatihah is required in Every Rak'ah of the Prayer

All of these facts testify to the requirement that reciting the Qur'an (Al-Fatihah) in the prayer is required, and there is a consensus between the scholars on this ruling. The Hadith that we mentioned also testifies to this fact, for the Prophet said,

«مَنْ صَلَّى صَلَاةً لَمْ يَفْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَهِيَ خَدَاجٌ»

(Whoever performs any prayer in which he did not recite Umm Al-Qur'an, his prayer is incomplete.)

Also, the Two Sahihs recorded that 'Ubadah bin As-Samit said that the Messenger of Allah said,

«لَا صَلَاةَ لِمَنْ لَمْ يَفْرَأْ بِفَاتِحَةِ الْكِتَابِ»

(There is no prayer for whoever does not recite the Opening of the Book.)

Also, the Sahihs of Ibn Khuzaymah and Ibn Hibban recorded that Abu Hurayrah said that the Messenger of Allah said,

«لَا تُجْزَى صَلَاةٌ لَا يُقْرَأُ فِيهَا بِأَمِّ الْقُرْآنِ»

(The prayer during which Umm Al-Qur'an is not recited is invalid.)

There are many other Hadiths on this subject. Therefore, reciting the Opening of the Book, during the prayer by the Imam and those praying behind him, is required in every prayer, and in every Rak'ah.

### The Tafsir of Isti'adhah (seeking Refuge)

Allah said,

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ - وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ﴾

(Show forgiveness, enjoin what is good, and stay away from the foolish (i.e. don't punish them). And if an evil whisper comes to you from Shaytan (Satan), then seek refuge with Allah. Verily, He is Hearing, Knowing) (7:199-200),

﴿ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ - وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ - وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ﴾

(Repel evil with that which is better. We are Best-Acquainted with things they utter. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayatin (devils). And I seek refuge with You, My Lord! lest they should come near me.") (23:96-98) and,

The devil only seeks the destruction of the Son of Adam due to the vicious enmity and hatred he has always had towards man's father, Adam. Allah said,

﴿يَبْنَى آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ﴾

(O Children of Adam! Let not Shaytan deceive you, as he got your parents } Adam and Hawwa' (Eve) { out of Paradise) (7:27),

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾

(Surely, Shaytan is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire) (35:6) and,

The devil assured Adam that he wanted to advise him, but he was lying. Hence, how would he treat us after he had vowed,

﴿فَبِعِزَّتِكَ لَا غُيُوبَ لَهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ﴾

("By Your might, then I will surely, mislead them all. Except Your chosen servants among them (i.e. faithful, obedient, true believers of Islamic Monotheism).") (38:82-83)

Allah said,

﴿فَإِذَا قرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

(So when you } want to { recite the Qur'an, seek refuge with Allah from Shaytan, the outcast (the cursed one) meaning, before you recite the Qur'an.

### Seeking Refuge with Allah when One is Angry

In his Musnad, Al-Hafiz Abu Ya'la Ahmad bin `Ali bin Al-Muthanna Al-Mawsili reported that Ubayy bin Ka'b said, "Two men disputed with each other in the presence of the Messenger of Allah and the nose of one of them became swollen because of extreme anger. The Messenger of Allah said,

«إِنِّي لَا أَعْلَمُ شَيْئًا لَوْ قَالَ لَذَهَبَ عَنْهُ مَا يَجِدُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

(I know of some words that if he said them, what he feels will go away, 'I seek refuge with Allah from the cursed Satan.')

There are many other Hadiths about seeking refuge with Allah. One can find this subject in the books on supplication and the virtues of righteous, good deeds.

Satan, which is necessary, the rule is that the means needed to implement a requirement of the religion is itself also required. And when one says, "I seek refuge with Allah from the cursed devil." Then this will suffice.

As for Basmalah aloud during the prayer, those who did not agree that it is a part of Al-Fatihah, state that the Basmalah should not be aloud. The scholars who stated that Bismillah is a part of every Surah (except chapter 9) had different opinions; some of them, such as Ash-Shafi'i, said that one should recite Bismillah with Al-Fatihah aloud.

These are the opinions held by the respected Imams, and their statements are similar in that they agree that the prayer of those who recite Al-Fatihah aloud or in secret is correct. All the favor is from Allah.

### **The Meaning of Al-Hamd**

Abu Ja'far bin Jarir said, "The meaning of

(الْحَمْدُ لِلَّهِ)

(Al-Hamdu Lillah) (all praise and thanks be to Allah) is: all thanks are due purely to Allah, alone, not any of the objects that are being worshipped instead of Him, nor any of His creation. These thanks are due to Allah's innumerable favors and bounties that only He knows the amount of. Allah's bounties include creating the tools that help the creation worship Him, the physical bodies with which they are able to implement His commands, the sustenance that He provides them in this life, and the comfortable life He has granted them, without anything or anyone compelling Him to do so. Allah also warned His creation and alerted them about the means and methods with which they can earn eternal dwelling in the residence of everlasting happiness. All thanks and praise are due to Allah for these favors from beginning to end."

(All praise and thanks be to Allah), entails praising Allah by mentioning His most beautiful Names and most honorable Attributes. When one proclaims, 'All thanks are due to Allah,' he will be thanking Him for His favors and bounties."

### **The Meaning of Ar-Rabb, the Lord**

Ar-Rabb is the owner who has full authority over his property. Ar-Rabb, linguistically means, the master or the one who has the authority to lead. All of these meanings are correct for Allah. When it is alone, the word Rabb is used only for Allah. As for other than Allah, it can be used to say Rabb Ad-Dar, the master of such and such object. Further, it was reported that Ar-Rabb is Allah's Greatest Name.

### **The Meaning of Al-'Alamin**

Al-'Alamin is plural for 'Alam, which encompasses everything in existence except Allah. The word 'Alam is itself a plural word, having no singular form. The 'Alamin are different creations that exist in the heavens and the earth, on land and at sea. Every generation of creation is called an 'Alam. Alam includes all that has a mind, the Jinns, mankind, the angels and the devils, and Alam includes all that Allah has created with a soul." Further, Qatadah said about,

## ﴿رَبِّ الْعَالَمِينَ﴾

(The Lord of the `Alamin), "Every type of creation is an `Alam." Alam encompasses everything that Allah created in both worlds. Similarly, Allah said,

﴿قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ - قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ﴾

(Fir`awn (Pharaoh) said: "And what is the Lord of the `Alamin" Musa (Moses) said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty") (26:23-24).

## ﴿الرَّحْمَنِ الرَّحِيمِ﴾

3. Ar-Rahman (the Most Gracious), Ar-Rahim (the Most Merciful).

Al-Qurtubi said, "Allah has described Himself by `Ar-Rahman, Ar-Rahim' after saying 'the Lord of the Alamin', so His statement here includes a warning, and then an encouragement. Similarly, Allah said,

﴿نَبِّئْ عِبَادِيَ أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ - وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ﴾

(Declare (O Muhammad ) unto My servants, that truly, I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.) (15:49-50)

﴿إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ﴾

(Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.) (6:165)

Hence, Rabb contains a warning while Ar-Rahman Ar-Rahim encourages. Further, Muslim recorded in his Sahih that the Messenger of Allah said,

«لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ مَا طَمَعَ فِي جَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا قَنَطَ مِنْ رَحْمَتِهِ أَحَدٌ»

(If the believer knew what punishment Allah has, none would have hope in acquiring His Paradise, and if the disbeliever knew what mercy Allah has, none will lose hope of earning His earning.)

﴿مَلِكِ يَوْمِ الدِّينِ﴾

(4. The Owner of the Day of Recompense.)

### Indicating Sovereignty on the Day of Judgment

Allah mentioned His sovereignty of the Day of Resurrection, but this does not negate His sovereignty over all other things. For Allah mentioned that He is the Lord of existence, including this earthly life and the Hereafter. Allah only mentioned the Day of Recompense here because on that Day, no one except Him will be able to claim ownership of anything whatsoever. On that Day, no one will be allowed to speak without His permission. Similarly, Allah said,

﴿يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا﴾

(The Day that Ar-Ruh (Jibril (Gabriel) or another angel) and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allah) allows, and he will speak what is right.) (78:38),

﴿وَوَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا﴾

(And all voices will be humbled for the Most Gracious (Allah), and nothing shall you hear but the low voice of their footsteps.)(20:108), and,

﴿يَوْمَ يَأْتِ لَا تَكَلُمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ﴾

(On the Day when it comes, no person shall speak except by His (Allah's) leave. Some among them will be wretched and (others) blessed) (11:105). On that Day, no one owns anything that they used to own in the world.'

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

(5. You alone we worship, and You alone we ask for help.) (1:5)

Linguistically, `Ibadah means subdued. For instance, a road is described as Mu`abbadah, meaning, `paved'. In religious terminology, `Ibadah implies the utmost love, humility and fear.



"You...", means, we worship You alone and none else, and rely on You alone and none else. This is the perfect form of obedience and the entire religion is implied by these two ideas. Some of the Salaf said, Al-Fatihah is the secret of the Qur'an, while these words are the secret of Al-Fatihah.

The first part is a declaration of innocence from Shirk (polytheism), while the second negates having any power or strength, displaying the recognition that all affairs are controlled by Allah alone. This meaning is reiterated in various instances in the Qur'an. For instance, Allah said,

﴿فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ﴾

(So worship Him (O Muhammad ) and put your trust in Him. And your Lord is not unaware of what you (people) do.) (11:123),

﴿قُلْ هُوَ الرَّحْمَنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا﴾

(Say: "He is the Most Gracious (Allah), in Him we believe, and in Him we put our trust.") (67:29),

﴿رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا﴾

(He alone is) the Lord of the east and the west; La ilaha illa Huwa (none has the right to be worshipped but He). So take Him alone as Wakil (Disposer of your affairs)), (73:9), and,

We should mention that in this Ayah, the type of speech here changes from the third person to direct speech by using the Kaf in the statement Iyyaka (You). This is because after the servant praised and thanked Allah, he stands before Him, addressing Him directly;

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

(You we worship, and You we ask for help from).

﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ - صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

(Guide us to the straight path. The path of those on whom You have bestowed Your grace, not (that) of those who have earned Your anger, nor of those who went astray), Allah says, 'This is for My servant, and My servant shall have what he asked.'

﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

(Guide us to the straight path.)

This method is more appropriate and efficient in bringing about a positive answer to the pleas, and this is why Allah recommended this better method.

Asking for help may take the form of conveying the condition of the person who is seeking help. For instance, the Prophet Moses said,

﴿رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

(My Lord! Truly, I am in need of whatever good that You bestow on me!) (28:24).

Also, one may first mention the attributes of whoever is being asked, such as

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

(La ilaha illa Anta (none has the right to be worshipped but You (O Allah)), Glorified (and Exalted) be You (above all that they associate with You)! Truly, I have been of the wrongdoers) (21:87).

Further, one may praise Him without mentioning what he needs. The Meaning of Guidance mentioned in the Surah

The guidance mentioned in the Surah implies being directed and guided to success. Also,

﴿وَهَدَيْنَاهُ النَّجْدَيْنِ﴾

(And shown him the two ways (good and evil)) (90:10), means, 'We explained to him the paths of good and evil.', and,

﴿الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا﴾

(All praise and thanks be to Allah, Who has guided us to this) (7:43), meaning, guided us and directed us and qualified us for this end - Paradise.

If someone asks, "Why does the believer ask Allah for guidance during every prayer and at other times, while he is already properly guided Has he not already acquired guidance"

The answer to these questions is that if it were not a fact that the believer needs to keep asking for guidance day and night, Allah would not have directed him to invoke Him to acquire the guidance. The servant needs Allah the Exalted every hour of his life to help him remain firm on the path of guidance and to make him even more firm and persistent on it. The servant does not have the power to benefit or harm himself, except by Allah's permission. Therefore, Allah

directed the servant to invoke Him constantly, so that He provides him with His aid and with firmness and success. Indeed, the happy person is he whom Allah guides to ask of Him. This is especially the case if a person urgently needs Allah's help day or night. Allah said,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللّٰهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ  
وَالْكِتَابِ الَّذِي أُنزِلَ مِنْ قَبْلُ﴾

(O you who believe! Believe in Allah, and His Messenger (Muhammad ), and the Book (the Qur'an) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him)) (4:16).

Therefore, in this Ayah Allah commanded the believers to believe, and this command is not redundant since what is sought here is firmness and continuity of performing the deeds that help one remain on the path of faith. Also, Allah commanded His believing servants to proclaim,

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ﴾

(Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.) (3:8). Hence, (Guide us to the straight way) means, "Make us firm on the path of guidance and do not allow us to deviate from it."

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

(7. The way of those upon whom You have bestowed Your grace, not (that) of those who earned Your anger, nor of those who went astray).

We mentioned the Hadith in which the servant proclaims,

﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

(Guide us to the straightway) and Allah says, "This is for My servant, and My servant shall acquire what he asks for." Allah's statement.

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾

(The way of those upon whom You have bestowed Your grace) defines the path. 'Those upon whom Allah has bestowed His grace' are those mentioned in Surat An-Nisa' (chapter 4), when Allah said,

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ  
وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا - ذَلِكَ الْفَضْلُ مِنَ اللَّهِ  
وَكَفَىٰ بِاللَّهِ عَلِيمًا﴾

(And whoever obeys Allah and the Messenger (Muhammad), then they will be in the company of those on whom Allah has bestowed His grace, the Prophets, the Siddiqin (the truly faithful), the martyrs, and the righteous. And how excellent these companions are! Such is the bounty from Allah, and Allah is sufficient to know) (4:69-70).

Allah's statement,

﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

(Not (the way) of those who earned Your anger, nor of those who went astray) meaning guide us to the straight path, the path of those upon whom you have bestowed Your grace, that is, the people of guidance, sincerity and obedience to Allah and His Messengers. They are the people who adhere to Allah's commandments and refrain from committing what He has prohibited. But, help us to avoid the path of those whom Allah is angry with, whose intentions are corrupt, who know the truth, yet deviate from it. Also, help us avoid the path of those who were led astray, who lost the true knowledge and, as a result, are wandering in misguidance, unable to find the correct path. Allah asserted that the two paths He described here are both misguided when He repeated the negation 'not'. These two paths are the paths of the Christians and Jews, a fact that the believer should beware of so that he avoids them. The path of the believers is knowledge of the truth and abiding by it. In comparison, the Jews abandoned practicing the religion, while the Christians lost the true knowledge. This is why 'anger' descended upon the Jews, while being described as 'led astray' is more appropriate of the Christians. Those who know, but avoid implementing the truth, deserve the anger, unlike those who are ignorant. The Christians want to seek the true knowledge, but are unable to find it because they did not seek it from its proper resources.

This is why they were led astray. There are several Hadiths and reports from the Salaf on this subject. Imam Ahmad recorded that 'Adi bin Hatim said, "The horsemen of the Messenger of Allah seized my paternal aunt and some other people. When they brought them to the Messenger of Allah, they were made to stand in line before him. My aunt said, 'O Messenger of Allah! The supporter is far away, the offspring have stopped coming and I am an old woman, unable to serve. Grant me your favor, may Allah grant you His favor.' He said, 'Who is your supporter' She said, 'Adi bin Hatim.' He said, 'The one who ran away from Allah and His Messenger' She said, 'So, the Prophet freed me.' When the Prophet came back, there was a man next to him, I think that he was 'Ali, who said to her, 'Ask him for a means of transportation.' She asked the Prophet, and he ordered that she be given an animal.

" 'Adi then said, "Later on, she came to me and said, 'He (Muhammad) has done a favor that your father (who was a generous man) would never have done. So and-so person came to him

and he granted him his favor, and so-and-so came to him and he granted him his favor.' So I went to the Prophet and found that some women and children were gathering with him, so close that I knew that he was not a king like Kisra (King of Persia) or Caesar. He said, 'O 'Adi! What made you run away, so that La ilaha illallah is not proclaimed Is there a deity worthy of worship except Allah What made you run away, so that Allahu Akbar (Allah is the Greater) is not proclaimed Is there anything Greater than Allah' I proclaimed my Islam and I saw his face radiate with pleasure.

## The Summary of Al-Fatihah

The honorable Surah Al-Fatihah contains seven Ayat including the praise and thanks of Allah, glorifying Him and praising Him by mentioning His most Beautiful Names and most high Attributes. It also mentions the Hereafter, which is the Day of Resurrection, and directs Allah's servants to ask of Him, invoking Him and declaring that all power and strength comes from Him. It also calls to the sincerity of the worship of Allah alone, singling Him out in His divinity, believing in His perfection, being free from the need of any partners, having no rivals nor equals. Al-Fatihah directs the believers to invoke Allah to guide them to the straight path, which is the true religion, and to help them remain on that path in this life, and to pass over the actual Sirat (bridge over hell that everyone must pass over) on the Day of Judgment. On that Day, the believers will be directed to the gardens of comfort in the company of the Prophets, the truthful ones, the martyrs and the righteous. Al-Fatihah also encourages performing good deeds, so that the believers will be in the company of the good-doers on the Day of Resurrection. The Surah also warns against following the paths of misguidance, so that one does not end up being gathered with those who indulge in sin, on the Day of Resurrection, including those who have earned the anger and those who were led astray.

## Saying Amin

It is recommended to say Amin after finishing the recitation of Al-Fatihah. Amin means, "O Allah! Accept our invocation." The evidence that saying Amin is recommended is contained in what Imams Ahmad, Abu Dawud and At-Tirmidhi recorded, that Wa'il bin Hujr said, "I heard the Messenger of Allah recite,

﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

(Not (that) of those who earned Your anger, nor of those who went astray), and he said 'Amin' extending it with his voice."

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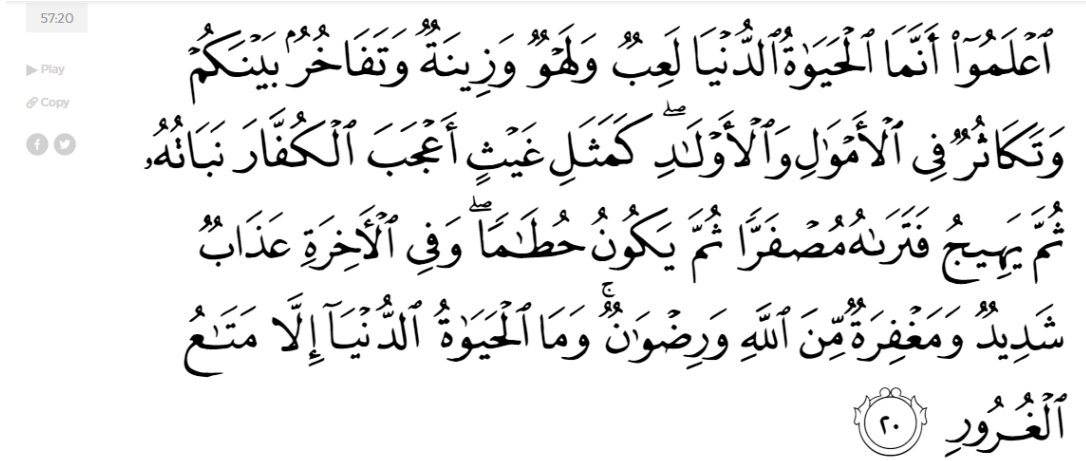
## Class Notes:



**Class Notes:**

## Chapter 11

### Human Worldly Life (Happiness, Fun and Pleasure)



**Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion.**

Ref: [Happiness, Fun and Pleasure by Nouman Ali Khan. 2013 ICNA-MAS Convention \(you tube\)](#)

To understand this theme fully one should keep the following verses of the Quran in mind: ([Surah Aal-Imran, Ayats 14-15](#)); ([Surah Yunus, Ayats 24-25](#)); ([Surah Ibrahim, Ayat 18](#)); ([Surah Al-Kahf, Ayats 45-46](#)); ([Surah An-Noor, Ayat 39](#)). In all these verses the truth that has been impressed on the mind is: The life of this world is a temporary life: its spring as well as its autumn is temporary. There is much here to allure man. But this, in fact, consists of base and insignificant things which man because of his shallowness of mind regards as great and splendid and is deluded into thinking that in attaining them lies supreme success. The truth however is that the highest benefits and means of pleasure and enjoyment that one can possibly attain in the world, are indeed short and insignificant and confined to a few years of temporary life and can be destroyed by just one turn of fate. Contrary to this, the life in Hereafter is a splendid and eternal life. Its benefits are great and permanent and its losses too are great and permanent. The one who attains Allah's forgiveness and His goodwill there, will indeed have attained the everlasting bliss beside which the entire wealth of the world and its kingdom become pale and insignificant. And the one who is seized in God's torment there, will come to know that he had made a bad bargain even if he had attained all that he regarded as great and splendid in the world.



## بسم الله الرحمن الرحيم

*Surah Al-Hadid* (its title meaning, ‘the iron’) talks about the reality of the transient life of this world. Several descriptive words are used to reveal to us its true nature. After that, Allah warns us to remember that the life of this world is nothing but a “deceptive enjoyment”.

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ  
فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاهُهُ ثُمَّ يَهيجُ  
فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ  
اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَعُ الْغُرُورِ ﴿٢٠﴾

“Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allah and (His) Good Pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment“. [57:20]

In order to see the real picture being painted by our Creator as He details to us the reality of the life of this world, it would be beneficial to ponder on the root meanings of the several Arabic words He has used in the above verse. All the meanings have been taken from Edward William Lane’s online Arabic-to-English Lexicon:

لَعِبٌ

(i) Play, sport, game, fun, joke, prank, or jest.

لَهْوٌ

(ii) Diversion, pastime, sport, or play; especially that which is frivolous or vain; that which occupies a person so as to divert him or her from that which should render him sad or solicitous/anxious/concerned.

## زِينَةٌ

(iii) Decoration, finery, show, pomp, or gaiety.

## تَفَاخُرٌ

(iv) Glorifying or boasting (viz. to each other), praising or commending own selves for certain properties or qualities, such as enumerating or recounting the particulars of their own ancestral nobility or eminence; or their honorable deeds. Contending for superiority by reason of honors arising from memorable deeds or qualities, or from parentage or relationship, and other things relating to themselves or their ancestors; also: boasting of qualities extrinsic to themselves such as wealth, rank or station.

## تَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ

(v) Contending, one with another, for superiority in number of (different types of) wealth and children.

## مَتَاعُ الْغُرُورِ

(vi) The word مَتَاعٌ means anything useful or advantageous viz. utensils, furniture, or food, and the word الْغُرُورُ means that by which one is deceived; something false and vain. In other words, the life of this world is a provision that is deceptive. It can be used to achieve the best end i.e. Allah's pleasure and an abode in Paradise in the Hereafter, but is very deceptive in and of itself.

Allah has used a total of five terms and phrases to describe to us the reality of the life of this world in the Quran. Analysis of their meanings clearly reveals that indeed, the life of this world is such that it makes a believer lose focus of the Hereafter.

Consider this – games are fun to play. They cause us to get really involved in them, whether as participants, or as onlookers. The aspect of winning versus losing, or earning more points by achieving a target, enthralls the more keen ones among us to a state of physical and mental euphoria.

When anyone is involved in a game as a participant, whether he is playing outside, or playing a computer game indoors, he is distracted perhaps from more pending matters that require his attention. For some sports enthusiasts, tearing themselves away from a game to answer a call of nature, eat a meal, or pray an obligatory prayer also becomes difficult.

Now, with this picture in mind, we can see why Allah has called the life of this world “a game.” We get so involved in the “game” itself, in its short-term goals and enjoyments that we tend to lose

focus on the importance of the Hereafter. As an example, someone might postpone performing *Hajj* if important events related to his career are scheduled to take place at the same time in the calendar.

Allah has next called the life of this world **لَهْوٌ** – a “diversion.” It has the potency to make a person lose focus of the goals of the Hereafter. Imagine a person driving a car; if he or she spots something interesting on the side of the road that will “divert” him or her from driving, he or she will definitely lose focus of the road, resulting in a possible collision.

Another interesting point about the word **لَهْوٌ** is how it has been used in *Surah Al-Jum'uah* to refer to a caravan that was beating its drums. When the Muslim congregation gathered in the mosque for Friday prayers heard these drums, they rushed towards the caravan:

**وَإِذَا رَأَوْا تِجْرَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا**

*“Yet [it does happen that] when people become aware of [an occasion for] worldly gain or a passing delight, they rush headlong towards it, and leave you (O Muhammad) standing [and preaching]”. [62:11]*

According to a narration that Imam Ahmad recorded, Jabir [may Allah be pleased with him] narrated, “Once, a caravan arrived at Al-Madinah while Allah’s Messenger [PBUH] was giving a *khutbah*. So the people left, and only twelve men remained. Then Allah revealed the above verse”. [Tafsir Ibn Kathir]

It is clear that in this incident, the word **لَهْوٌ** was used to indicate the beating of the caravan’s drums. However, its effect was such that worshippers immediately got diverted or distracted from their goal of listening to the Prophet’s [Peace be upon him] sermon whilst attending Friday prayers. With this perfect simile in mind, we can see why Allah has used this word to refer to the life of this world. It can easily distract us, with its short-term goals, from the more important objective of success in the Hereafter.

The word **زِينَةٌ** means beauty and decoration; anything that is naturally pleasing to look at, or beautified to attract our attention. This could include everything that falls under the umbrella of natural beauty e.g. scenic landscapes, lush vegetation, flowers, and waterfalls, to those things that are made beautiful; which the human heart enjoys.

Bring to mind festivals, celebrations, jewelry, interior decor, architecture, branded/stylish couture, glamour, fashion, luxuries, accessories and diverse cuisines. Human beings love to create, experiment and play around with every conceivable kind of raw material provided by Allah, to transform it into something beautiful for their adornment or consumption- animal hides are transformed into plush seating; edible textures and tastes are whipped up into sweet and savoury

delicacies, and threads are transformed and weaved to produce a myriad of clothes and dresses!  
Yes, the life of this world definitely revolves a lot around **زِينَةً**!

The words **تَفَاخُرُ بَيْنَكُمْ** imply boasting to others, and being boasted to, as the above explanation has stated, about intangible assets of prestige and value, such as honorable lineage, awards and achievements, or righteous deeds. Anything that can cause a person to become proud in and of themselves, can be boasted about. It is important to note here, that a person's intention makes the difference – perhaps a graduation party thrown to genuinely celebrate one's happiness at an adult

offspring's educational milestone with loved ones, could instead become a means of **تَفَاخُرُ بَيْنَكُمْ**, if done with the intention of boasting of this achievement to relatives in order to up oneself in their eyes.

Similarly, several people display their honors, awards and plaques in their drawing rooms or offices, where they receive guests. This, too, if done to establish one's credibility in one's profession, for example, as a practicing doctor whose patients want reassurance that they are coming to a reliable person, would not be blameworthy. However, if it is done to make oneself appear better than others, than it would be **تَفَاخُرُ بَيْنَكُمْ**. This mutual boasting starts from childhood (“I have more dolls than you!”) and goes on, increasing in type and intensity, well into adulthood and old age (“All my children are qualified doctors who graduated *summa cum laude* from top-notch universities.”).

Similarly, **تَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ**, quite simply put, means the “rat race” we are all inadvertently so familiar with, and to an extent, also involved in. This usually starts when a person enters their twenties and beyond, which is a time in their lives when they get married, start having children, and also start earning money through their careers.

Beyond one's twenties, there is a distinct “keeping up with the Joneses” aspect in one's life, that subtly creeps in. Whenever one hears of a neighbor, sibling, relative or friend moving into a bigger, luxurious house, acquiring foreign citizenship (this applies mostly to us Eastern dwellers of developing countries), having another child, getting promoted, or adding an SUV to their drive, we immediately start imagining how wonderful it would be if the same happened to us.

It is interesting how Allah has combined two of the words He has used in this verse of *Surah Al-Hadid* to describe the life of this world, in another verse in the Quran: the first verse of *Surah Al-Takaathur*:

**الْهَاجِمُ التَّكَاثُرُ**

“The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things)“ . [102:1]

Since تَنَافَسٌ means contending to increase in numbers of tangible blessings, it is clear from this verse too, that human beings are naturally “diverted” in this life by this, from their primary goal – which should be success in the Hereafter.

Allah goes on after this, in the above verse, to elaborate the simile of this world’s life: of it being like the vegetation or herbage that grows on earth, and pleases its tiller/farmer when it reaches its lustrous, colorful peak viz. the plants or crops become strong and fully grown, bearing fruit or grain. However, after a short period of this lustre, color and vibrance, the plants eventually wither, become dry, lifeless straw, and die. The same earth that was alive with crops a while ago becomes empty and plain again; the color, leaves, fruit, grains or flowers are nowhere to be seen, as if they never existed!

That is, in reality, the same thing that happens to everyone and everything during the life of this world. The young, beautiful face becomes wrinkled and haggard; the lustrous hair becomes limp and grey; the strong bones become brittle, and strong muscles give way to weakness; the eyes lose their sight; the erect spine becomes bent. Moreover, every inanimate thing also goes into decline: the architecturally sound mansion becomes depleted and worn over the years, erosion causing its dilapidation and ruin; the clothes lose their newness, shine and glory, withering away; ‘new’ technology loses its value and becomes obsolete and unwanted; the flashy vehicle goes out of vogue and ends up in a junk yard as rubble. The list is endless.

Now that our eyes have been opened to the truth about the life of this world; about how its adornments and distractions are alluring but deceptive in nature, because they divert our attention from the Hereafter and make us think that all this ‘glitter’ will last forever; when in fact, everything on this earth will turn to dust as Allah has promised, we should remember the importance of consistently reciting and reading the Quran as a daily routine, so that we are reminded of this important fact about this transitory life. That way, the reminders such as this verse, that tells us in the end about the two options we have before us – either painful torment, or the forgiveness of Allah and His pleasure – will help keep us focused on those deeds that will enable us to enjoy the truly enjoyable, beautiful, desirable, and eternal life, *insha’Allah* — the one in the Hereafter.

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